

D. C. C. Marsh

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah, v. 1.*

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Some account was given in our last number, respecting the prosecution and sentence of Robert Taylor, in England, accompanied by remarks of O. P. Q. the Paris correspondent to the London Morning Chronicle. The following article contains some further intelligence on the same subject.

[From the *N. Y. Daily Sentinel*.]

Rev. Robert Taylor.—In the British House of Commons on the 15th August, the following proceedings took place:

Mr. Hume presented a petition from Boston, most respectfully signed, praying the House to consider the sentence pronounced against Taylor. Mr. Hume deprecated the principle on which the prosecution proceeded.—Many of the Members of the Society for the suppression of vice [the prosecutors of Mr. Taylor] were also members of the Missionary Society; but if a missionary sent out by them to preach against Hindooism, were treated as Taylor had been, no persons would be louder in their complaints. Mr. Hume contended, that Taylor having sought to propagate his opinions in a private room, in which no one was present but those who choose to pay for admission, it was tyranny to punish him, equal to that of the worst inquisition in the world. Mr. Hume also dwelt at length on the severity of the punishment, and the way in which it had been carried into effect, as wholly unsuited to the offence.

Mr. J. Wood thought Taylor's mode of expressing his opinions was exceedingly revolting and disgusting; but he believed the people of Boston would never have heard either of him or his opinions, had it not been for the prosecution.

Captain Gordon said, the case of a

persecuted missionary was in no respect analogous to that of Taylor. It was incorrect to say that he did not obtrude his opinions on the public; he was in the regular habit of publishing them in a publication called the *Devil's Pulpit*.

Mr. O'Connell said, such prosecutions always made men martyrs, and it would do so in this case. The people who petitioned for Taylor to-day, would subscribe to support him. He contended that prosecutions by the Society for the Suppression of Vice, were most unconstitutional; its members might be among the jurors, perhaps among the judges.

On moving for the printing of the petition, Mr. Hume mentioned as a great aggravation of Taylor's punishment, that he was precluded from procuring controversial works on religion, "which, to a man like him," said Mr. Hume, "is the same as if, were I in confinement, you should interdict to me the reading of the Parliamentary papers."

[From the *Sentinel and Star in the West*.]

"Since the overthrow of Puritan public sentiment, it is only recently that Christian principles have been thought of, as exerting any influence in national policy. And the first indication of such intrusion of conscience and principle, has been met with sneers and contumely in the halls of national legislation, while it has sent alarm through all the ranks of worldliness and sin. An eternity of such slow-paced and limited success, as has for centuries past attended the preaching of the Gospel, would leave the nation still under the dominion of the powers of darkness."

The above paragraph is extracted from a lengthy and laboured article, written by the Rev. Beecher, D. D.,

on "the necessity of revivals of religion, [presbyterianism,] to the perpetuity of our civil and religious institutions." "Since the overthrow of Puritan public sentiment," &c. Does Dr. Beecher think that the republicans of our day have forgotten the diabolical scenes, acted under the prevalence of "Puritan public sentiment?" If he does, he is much mistaken. Every individual who has read American history, (and we hope there are but few who have not,) can inform the Dr. that his puritanical *saints* were the authors of the "blue laws," under which, dissenters from Puritanical dogmas were publicly whipped, branded, cropped, and some of them put to death!! Does this champion of "revivals," wish a return of such scenes? He does: and the main, and we may say, the only *ultimatum* at which he, together with thousands of other Presbyterian priests and laymen, have been, and still are aiming.

The extract given, we should suppose, would be sufficient to open the eyes of the most stupid and incredulous, to behold the nefarious designs of these self-styled orthodox Puritans. The whole drift of the article, from which we have made the extract, is to prove that unless Presbyterianism shall become the prevailing religion of our country, all our glorious institutions must fall to the ground. We would reverse it, and say, should Presbyterianism become the established doctrine of the country, our present inimitable institutions must vanish before it; for it is the Bohan Upas to religious freedom and the equal rights of man.

"It is only recently that Christian [Puritanical] principles have been thought of, as exerting any influence in national policy." Yea, verily! And who have recently thought of them, with approbation, as exerting an influence in national policy? No one, save such men as Dr. Beecher, and the host of worldly minded, would-be lords over other men's consciences. And we are happy in being able to state,

in the language of the Dr., that such wished for influence "has been met with contumely, in the halls of national legislation," and trust that no better reception will ever be given it. According to the Dr., our government, as well as a large majority of the American people, are entirely destitute of the principles of the Christian religion—which, if it be a fact, is much to be deplored. But we congratulate ourselves and the nation, that such is *not* the fact. We rejoice, and are exceeding glad, that what Dr. Beecher calls religion, is on the wane; and that the equalizing and glorious precepts of our common Lord and master, Jesus Christ, are spreading their benign influence, not only over the vast regions of the West, but are pervading the whole habitable globe. Were it not the case, this nation would, ere long, be brought to the most abject state of slavery and superstitious degradation. Yes, the rapid spread of the pure doctrine of the gospel of universal peace, "has sent alarm through all the ranks of worldliness and sin"—and is causing the world gradually, but steadily, to emerge from beneath the "dominion of the powers of darkness," which triumphed in the *Puritanical* reign of bigotry and oppression, over a part of our now free and happy country.

[From the Newark Chronicle and Advocate.]

ARISTOCRACIES.

We would once again invite the attention of such of our readers as feel an interest in the future prosperity of this republic, to the giant strides with which the spirit of aristocracy is gaining an ascendancy throughout the U. States. The aristocracy of wealth we all feel, and with its blighting influence the great majority of our citizens are well acquainted. But there are other and equally oppressive aristocracies deeply rooted in our midst, which are spreading their deadly poison with frightful celerity, through every vein of the body politic. We have witnessed an attempt on the part of that class

of oligarchs who are labouring for the ascendancy of church authority, to lay the foundation of a temple of church despotism; and the overwhelming flood of public indignation with which it was met, has for a time, silenced its advocates, and it apparently sleeps in inaction. But beware of it! It has the cunning of a serpent, and is now more industriously, though silently, twining in its coils, its unsuspecting intended future victims. By a mutual understanding, the organs of church supremacy, simultaneously ceased their public advocacy of the destructive doctrine, and, (to use the language of their most determined publications,) are now "waiting for the public mind to be made more prepared" for the reception of their wily sophistry. There is no mistake about this. When that faction ascertained that the despotic measures which they attempted to incorporate within our nation's laws during the last Congress, were held in abhorrence by the great body of the people, and that the more energetically they attempted the passage of those acts for the suppression of religious freedom, the more apparent became their unpopularity, an unanimous and immediate silence on the subject was proposed and adopted by their leaders, to continue until their tools had *privately* "prepared the public mind" for the renewal of the contest. We cannot be in error in this respect, for we have the authority of some of their most violent advocates, and, when occasion may require, will give chapter and verse. But we have no need of any collateral testimony on this subject. Ocular demonstration, the best of all proof, is abundant on whatsoever hand we may turn our eyes. The friends of an Union of Church and State, and their supple emissaries, are incessantly engaged in "preparing the public mind;" and religious conventicles of all numbers, ages, sexes, and conditions, are the theatres upon which this "preparation" is performing. "Those that

have ears to hear, let them HEAR—those that have eyes to see, let them SEE" for themselves.

THE GOVERNING INFLUENCE OF GOD.

Persons are often acting under the controlling and governing influence of Divine Providence, and accomplishing its determinate purposes, when they have no idea, themselves, that they are acting under such influence, or accomplishing such purposes. Neither are they actuated with one motive to do this, or one virtuous principle; but with principles just the reverse, and they will be punished for their wickedness, while their wickedness is overruled to fulfil the purposes of God. Witness the following passages in Isaiah x. 5. &c.:

"O Assyrian, the rod of my anger, and the staff in their hand is mine indignation; I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."

This proud and ambitious Assyrian King, is actuated by no good motive, but the reverse of every good motive. But the Lord directs his wickedness in such a course as to him seems best, while he boasts of his princes and what his own hand has done, as though all depended on his princes and himself, and that Providence had no part nor lot in the matter. "For," continues the prophet, "he saith, Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arphad? Is not Samaria as Damascus? As my hand hath found the kingdoms of idols, and whose graven images did excel them of Jerusalem and Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?—Wherefore it shall come to pass, that

when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent, and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found, as a nest, the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped." But the prophet proceeds: " Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory shall he kindle a burning like the burning of a fire," &c.

Actions the most wicked and reprehensible in themselves, and highly deserving of punishment in the actors, are often overruled to the fulfilling of the purposes of an all-wise God, who causes the wrath of man to praise him, and the remainder he restrains. Hence, the Apostle Peter, in speaking to the Jews, concerning the death of Christ, says, " Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The Lord did not make the Jews wicked in order that they might put Christ to death; but the wickedness already in them, by the permission or Providence of God, was directed to the accomplishment of this event, to fulfil the purposes of divine wisdom and mercy in the salvation of men.

So far as the Lord guides and conducts the actions of wicked men, to the accomplishment of a certain end, however shocking and wicked those

actions may appear, they are no worse in the sight of God than if they had not done them but their wickedness had been left to flow in another channel, not, perhaps, in our view, so reprehensible or criminal. The Apostle Paul, when in an unrenewed and blinded state, was no worse in the sight of God when persecuting the Christians, to try their faith and exercise their patience, than when following the turbulent and unrenewed nature of his own heart in something else. The Lord seeing his sincerity, judged him no worse on account of what he was doing, and condescended to convince him of his error, when he immediately asked, " Lord, what wilt thou have me to do?"

Sincerity and candour should ever abide in the heart, and when we become convinced of any thing wrong, we should immediately, like the Apostle, abandon it, and follow in the path of duty, whatever persecution or suffering it may expose us to. If we do not, condemnation will rest on our minds, we shall forsake the road of peace, and we cannot look unto the Lord in confidence under trials and afflictions. But if we put our trust in the Lord, and seek to do his will, it is certain that all things will be made to work together for our good, whether we can, at all times, believe this or not. And there are many cases when this faith is withheld from us for the exercise of our patience, and when, like Jacob, we shall be led to say, all these things are against us; but, like Jacob, we shall find it to be otherwise in the end, and see that the Lord has ordered all things well, and then we can better put our trust in him in future trials and darker dispensations.

Christ said to Peter, " what I do now thou knowest not, but thou shalt know hereafter;" and so with respect to the dealings and dispensations of the Lord. The darkest and most trying events are often our greatest mercies; and are sent, not in displeasure, but in love and kindness. All we have to do

is to be rightly exercised under such trials, and then they will prove among our greatest blessings. The Apostle Paul suffered more, perhaps, than all the other Apostles; and he was more favoured, and was made, perhaps, a greater blessing than any other of the Apostles. He was more persecuted, and had numerous and great trials; but unlike some good men under the former dispensation, he did not desire the day blotted out of existence in which he had been born. He was favoured with more resignation to endure his trials, for more light and grace are dispensed to men under the Gospel, than under the Mosaic dispensation.

THE ACT OF WILLING.

Volition or the act of willing is so ably discussed in the following article, and is so important in its nature and consequences, that we have thought proper to transfer it into our columns, without wishing, however, to be answerable for the correctness of all the statements made by the writer. Indeed there are some parts which we think cannot be altogether reconcilable with that passage in *2 Chronicles xxxii. 31*, where, speaking of Hezekiah, it is said: "Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him to try him, that he might know all that was in his heart."

N. B. The circumstance of the miracle performed at the time of lengthening the life of Hezekiah, and his recovery from what would otherwise have been a fatal disorder, gave occasion to this trial, and caused him to commit sin, by suffering his heart to be lifted up instead of being grateful and humble under a sense of that divine interposition which had been extended towards him.

[*From the Religious Inquirer.*]

VOLITION AND FREE AGENCY.

Volition cannot arise, as is often imagined, at the pleasure of the mind. The term volition expresses that state of the mind which is immediately previous to the actions which are called voluntary; but that state is not induced by the mind itself, but by objects ope-

rating upon it. The circumstances in which a percipient being is placed, excite sensations, and sensations ideas. Sensations and ideas induce that peculiar condition of the mind which is termed pleasurable, or its opposite, which is termed painful: the feeling of pleasure excites desire; that of pain aversion: will is the result of this state of mind. Prove to the mind that an object is desirable, that is, that it will induce pleasure, and you immediately excite in it the volition to possess it: prove to it that an object will occasion pain, and you excite the volition to avoid it. Volition then, it is manifest, depends on the object, whatever it be, which the mind contemplates as desirable or otherwise. Take away the object, there is no volition; satisfy it that the object can affect it neither with pleasure nor pain, there is no volition. So that volition does not spring up in the mind of its own accord, and without cause, but is entirely dependant upon objects perceived to be, or supposed to be, desirable. In a word, and to repeat what has already been said, sensations and ideas are attended with the feelings of pleasure or of pain: these induce desire or aversion, and these volition, with as much certainty and steadiness as the law of gravitation produces the phenomena which are dependant upon it.

Volition being thus dependant on the circumstances in which an individual is placed, any given volition may be excited in him by a certain modification of his circumstances. We find that the tempers of different men are infinitely various: the Deity has made a corresponding variety in the situations in which he has placed them. To every individual he has assigned his allotted work: to every intelligent and moral agent he has given a certain part of his administration to carry on, and in order to qualify him for it, he has adjusted to the particular constitution of his nature, every circumstance of his being, from the first instant of his existence to that which

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terminates his earthly career. If what is termed his natural disposition be such, as would seem to render him incapable of performing it, the situation in which he is placed is adapted to it, and is such as to excite, to repress, or to modify it, till it becomes exactly what is necessary to fit him for his work; so that every individual is strictly an instrument raised up and qualified by God to carry on the wise and benevolent purposes of his government.

Suppose it is his will to lead men to the discovery of the most interesting phenomena of nature, and the laws by which the universe is governed; he endows an individual with a clear and capacious mind; he places him in circumstances favourable to the development of his intellectual faculties; he leads him to observe, to reflect, to investigate; he forms him to those habits of patient and profound inquiry which are necessary to illicit the truths to be disclosed, and sufficient to secure him from every temptation to carelessness and dissipation: he raises up a Newton. Suppose, after having for wise, though perhaps inscrutable reasons, permitted the most low and degrading notions to prevail respecting his own character, government, and worship, he determines to lead back the minds of men to purer and nobler sentiments, and to overthrow those corrupt systems of religion which have prevailed for ages, and in the support of which the passions and interests of men are now engaged, he raises up an individual whose mind he enlightens; whose soul he fills with an ardent zeal for the purity of religion and the simplicity of its rites: whose spirit danger does but excite and suffering cannot subdue; who, though cities and empires arm against him, and one general cry of execration and menace follow him from land to land, goes on with undaunted courage to expose abuses, and to call, in a louder and louder voice, for reformation: it is the voice of a Luther which makes the corruption rage and superstition tremble. Sup-

pose it is his will to save a people in love with liberty, and worthy, because capable of enjoying it, from oppression, and to exhibit to the world an example of what the weak, who are virtuous and united, may effect against the strong, who are corrupted and tyrannical: in the very season when he is needed he forms, and in the very station where his presence is necessary, he places a Washington. And suppose it is his will to pour the balm of consolation into the wounded heart, to visit the captive with solace, to extend mercy to the poor prisoner, to admit into his noisome cell the cheering beams of his sun, and his refreshing breezes, he breathes the genuine spirit of philanthropy into some chosen bosom; he superadds an energy which neither the frown of power, nor the menace of interest, nor the scorn of indifference can abate; which exhibits so strongly to the view of men the horrors of the dungeon, as to force them to suspend for a while their business and their pleasures; to feel for the sufferings of others, and to learn the great lessons, that the guilty are still their brethren—that it is better to reclaim than to destroy—that the punishment which is excessive is immoral—that which does not aim to reform is unjust, and that which does not actually do so, unwise—he gives to a suffering world the angel-spirit of a Howard.

The bodily frame and the natural temper of an individual may seem, as has already been observed, ill adapted to execute the work which the Deity has determined to perform by him: yet no *force* is employed to induce him to do it. He is not *compelled* to act against his volition, but the circumstances in which he is placed are so adapted to his corporeal, his mental, and his moral constitution, as to excite the requisite volition. Suppose his bodily frame is weak, his temper irritable, his mind bold, impetuous and rash, the part assigned him in the general drama of life requires uncommon bodily exertion: he must face the

storm, he must endure the extremes of heat and cold, often he must lie unpil-lowed and unsheltered, his fatigue ex-cessive, the supply even of the com-mon necessities of existence scanty and irregular. How can all this be without his perishing? He is to adopt that regimen and exercise, together perhaps with that course of medicine, which strengthen his debilitated frame: gradually he is innured to fatigue and toil, and gradually he becomes capable of sustaining an astonishing degree of both. In order to ensure his success, the utmost patience, gentleness, cau-tion and foresight are necessary. But his temper is irritable, and his mind bold, impetuous and rash. Experience teaches him the folly of indulging this morbid sensibility; it occasions him bitter mortification; his impetuosity hurries him into errors which bring with them a long train of calamities; his boldness disappoints his cherished hopes; his rashness snatches from him some favourite object at the very mo-ment when success is placing it in his hand. The school of life teaches him to act better the part of life; present failure prepares him for future success; he learns that if he would escape per-petual vexation and lasting misery, he must check the first risings of passion, reflect before he acts, and act with caution.

Suppose the disposition of another is so mild as almost to degenerate into weakness; his caution is in danger of inducing irresolution; and he is in the act of considering and reconsidering every circumstance, so minutely and so often, that he nearly loses the sea-son of action. He is wealthy, attach-ed to wealth, and full of that timidity which riches induce. Yet this is the man who is to take a leading part in some great event which requires promptitude, decision, uncommon ef-fort, unconquerable perseverance, the certain sacrifice of a great portion of wealth, perhaps the loss of all. He is not *forced* along, an unwilling agent; he is not surprised out of the caution

of his character; he does not give up his wealth with reluctance and mur-muring. He is led to view the event in which he is destined to take so great a share, as so important, that even *he* sees the propriety and necessity of en-deavouring to effect it, and as so val-u-able that he deems it worth the sacri-fice he is called upon to make: the path marked out for him is so vividly displayed before his eyes, that he can-not but see it; he thinks it is the path of duty; he knows it is that of honour; he believes it will be that of happiness. His agency in this event, therefore, is now so far from being against his volition, that restraint would be placed upon that volition were he not the agent in it that he is. This, then, is the way in which the Deity influences his creatures. In order to secure his purposes, he does not cause them to act against their volition; but he so im-presses their understandings and their hearts, as to make them feel that their happiness depends on the per-formance of the work he assigns them.

For the Reformer.

THE LOVE OF THE WORLD.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—*1 John ii. 15.*

Throughout the whole of the New Testament Scriptures, there is no truth more clearly taught, than the entire distinction which exists between the world and the kingdom of Christ. In-deed, it is impossible for us to conceive of language, by which this distinction could be more forcibly or plainly con-veyed to the mind, than that which occurs in various portions of the sacred writings.

In order that the consistency of the conduct of Christ, in patiently endur-ing all the malice of his enemies, might appear, he plainly testified to Pilate, "My kingdom is not of this world;" assuring him, at the same time, "*If my kingdom were of this world, then would my servants fight, that I should*

not be delivered to the Jews"—and added, "*but now is my kingdom not from hence?*" And not only did Christ plainly assert that his kingdom was not of this world, but every miracle which he performed was directly at variance with all the acknowledged principles and ways of human wisdom. In order to be convinced of this truth, we need but to instance a few of these miracles, namely: the opening of the eyes of a man that was born blind, by the use of clay; the raising of Lazarus from the dead, after three day's interment; the feeding of a vast multitude with a few loaves and fishes; and numerous others of a character equally convincing, that the principles of the kingdom of Christ, are totally distinct from the ways and principles of the world.

And as it was the object of Christ, throughout the whole of his life, upon earth, to testify and to prove that his kingdom, in its origin, nature, and tendency, was *divine* and not *human*; so, also, he expressly declared that it was the rejection of *divine*, and not *human* evidences, which constituted the sin of those who, notwithstanding they were eye witnesses to his miracles, yet still refused to believe in him: for said he, "If I had not done before them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father also."

It is alone on the ground of the divinity of the religion of Christ, that we can discover its consistency; and we may with safety assert, from New Testament authority, that if no divine evidences are connected with the religion of our day, it is not the religion taught and practised by Jesus Christ. If it be asked, What we are to understand by divine evidences? it may be answered, They are such evidences as nothing but the Spirit of God, implanted in the hearts of men, can produce—they are greater than the greatest of all human evidences. And as "greater love hath no man than this, that a man

lay down his life for his friend," if, therefore, the religion of Christ, can produce no greater love than this, it is no greater than human nature; and this Christ plainly taught, for said he, "If ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again." So that, unless we produce before men, evidences that are divine, how, in the nature of things, can we expect them to believe that we are the disciples of Christ, or to prevail upon them to embrace Christianity.*

If an attendance upon outward forms and professions, were at all an evidence of "true worshippers," then had not the Pharisees been condemned; but it was their bigoted attachment to these forms and professions, while their spirit and practice proved them to be hypocrites, which caused their condemnation. They had, by their traditions and sectarian peculiarities, made void the law of God, and sooner than renounce what they had so long followed, they chose rather to reject Christ, with all the divine evidences by which he attested the truth of his ministry, and the divinity of his religion. Instead of impartially examining their traditions, in order to ascertain whether or not the charge brought against them by Christ were true, or examining into the principles of Christ's kingdom to determine their merit, they looked only to the effect which the truth would produce upon their as-

* Christ died for men while they were sinners and enemies to him, and unless we shall be found imitating his example, by doing good to, and loving those who are enemies to us, what proof can there be, that we are his disciples, or what evidence do we furnish of the divinity of the Christian religion, in our example, since the men of this world can love those that love them?

sumed sanctity; and discovering that their false pretences would be left naked and exposed, they applied all their zeal in endeavouring to suppress the truth; yet not to suppress it as the truth, (for this would be to defeat their object) but to denounce it as blasphemy—hence Christ was charged with having a devil and being mad; with being a Sabbath breaker, the friend of publicans and sinners, and stigmatized in such a way as to render him a fit object for popular detestation.

As true Christianity in its nature and essence is but one and *divine*, while professing religious sects are numerous and *human* in their origin, the strenuous upholders of the latter, have, in every age, been the persecutors of those who have borne a faithful testimony against their unchristian practises, and have branded them as disturbers of Christian order, and inflicted upon them such punishments as they had power to inflict. But how vain is it for such characters to assume the Christian name? for “if any man have not the Spirit of Christ, he is none of his.” How vain to call their sectarian order, the order of the Christian Church, when even the voice of a man can throw that order into confusion? How vain to call their temples the place of worship, when another Spirit than that of Christ dwelleth therein? and another power than that of divine love ruleth therein? To such characters the admonition of the Apostle Paul doth well apply—“Be not deceived, God is not mocked,” &c.

It is in the very nature of things, that every kingdom must be established on principles, and promoted by means adapted to its nature: this is true even in relation to the governments of men. Christianity being of a heavenly origin, in order, therefore, to know whether or not, the means which men employ professedly to promote Christian order, are the proper and consistent means, it is necessary only to ask, in relation to them, as Christ did of the

baptism of John,—Whence are those means? from heaven, or of men?

But if it be said that all religious sects possess the civil right of enjoying their own order, and that those who infringe thereon, rob them of those rights—then it must be admitted that their order is not the order of Christ, but their own; and even in this point of view, the commandment of Christ is—“I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.” If it be said in answer to this, that but few are prepared to fulfil this commandment of Christ, then let it be acknowledged, that but few are even prepared to become Christians; for said Christ, “If ye love me, keep my commandments.” And if but few are prepared to become Christians, what then is outward form and profession, but hypocrisy?

Oh, how important is it in these times of confusion, for all who lack wisdom, to ask of God, whose Spirit alone knoweth the things of God, and who has promised to give his Holy Spirit to them who ask it. J. W.

FUTURE EVENTS.

It has before been observed in this work, that the present confusion, perplexity, and embarrassment which now overspread the various countries of Europe, will not terminate till the Turkish Empire comes to an end, and all the nations of Europe are gathered together, to one of the most awful and sanguinary contests ever recorded on the page of history. This contest will be followed by the entire overthrow of the present order of things in Europe, and throughout the world, which will be brought into subjection and obedience to the kingdom and reign of Christ, as mentioned, Daniel vii. 27. For, at this time, the *stone cut out without hands*, Daniel ii. 34, will *break in pieces and consume all the*

kingdoms of Europe, become a great mountain, and fill the whole earth.

Very little will be done in the way of making mankind any better, till the commencement of this event, and then there will be but little for man to do, except to stand still and see the salvation of God. For the Lord will then take his work into his own hands, and there will be but very little of the work of man, who, all along, these many hundred years, has been undertaking and expecting to do a great deal, and nearly all which has been done, has been to build up sects, divide and separate the children of God, and array them in hostility, one against another: whereas, had mankind been left to the guidance and influence of the Holy Spirit, and followed its directions, without the intervention of false and interested teachers, they would all have been one in unity, love, and affection; even as Christ and his father are one; and as Christ prayed that his followers might be, and as they will be, when the Lord shall undertake his own cause, dispense his grace and light unto men, and bring to an end all the sectarian walls and partitions which have been erected in the will and wisdom of men, for their own exaltation, and the interest and advantage of themselves.

We are now living under the Fifth vial, and only two more vials are to be poured out, before all these things will be fulfilled. And when the present Turkish Empire comes to an end, or in the language of prophecy, is *dried up*, the awful scenes of slaughter and devastation, are nigh at hand, which will be followed by the peaceable reign and government of Christ, when all shall know the Lord, and nation shall not lift up sword against nation, nor learn war any more. We are, therefore, drawing near, not only to an awful and trying, but also to an interesting time. For after the severe and sanguinary conflict, which must first come, there will succeed the reign of righteousness and peace over all the

earth. For a mighty angel has declared, by Him that liveth for ever and ever, that the Lord's gracious purposes in the restoration and redemption of men, shall no longer be delayed, but in the days of the voice of the seventh angel, which is the third and last trumpet, and includes all the seven vials of the seven last plagues, *the mystery of God shall be finished, as he has declared to his servants the prophets*; or, in other words, all the gracious and glorious promises, spoken concerning the Church and people of God, will then be fulfilled.

These events can neither be hastened nor hindered, but will be accomplished in the Lord's own time. We ought, therefore, to patiently hope and wait for the fulfilment of all these things, for they are declared by Him that is true and faithful, and they will assuredly come to pass. In the meantime, we should each endeavour to follow in the line of duty, without turning to the right hand or the left, to secure either the honour, favour, or riches of this world; for these things will be of but little use to us in a coming day. And if we keep an eye single to do the divine will, light will be afforded to us, to enable us to see what is our duty; and the Lord himself will be on our side, and will uphold and support us amidst all the conflicting scenes and calamities that are coming on the earth. He that is prepared, both to live and to die, and is sincerely seeking to do right, only can be safe, for he has nothing to lose, and nothing that can be taken from him, since death itself, to him, will be but gain; and all he meets with in this life, until death shall take place, will be ordered in mercy, and work together for his good. This is the only way to have that true peace, which the world cannot give nor take away, and with it we may be said to be rich and abound, though possessing but few of the things of this world.

Look at the ancient prophets and the Apostles of Christ, and see how

little they possessed of what are called the enjoyments and good things of this life; and yet, they had enough, and as much as they desired. It ever has been, and ever will continue to be the case, that through much tribulation we must enter the kingdom of heaven, until the kingdoms of this world become the kingdoms of the Lord, and of his Christ, and hostility between man and man is brought to an end. All opposition and persecution among mankind will then cease—there will be nothing to hurt or destroy in all the holy mountain, and the people of God will enjoy that thousand years of rest, foretold in the Revelation, when Satan shall be bound, and deceive the nations no more, till the thousand years are fulfilled. We are nearer, even this happy period, than many may suppose: for as all things will be accomplished, at the end of seven thousand years from the creation, and as a space of time is allowed, after the thousand years of rest are completed, for Satan again to go forth to deceive the nations in the four quarters of the earth, that space of time must be taken from the six thousand years which would otherwise precede the thousand years of rest and peace, and a hundred, or a hundred and fifty years* is not a long time in dispensations of Providence, to be allowed after the thousand years of holiness and rest, for Satan once more to try the children of men. Whatever may be the space of time however allowed, of this, we are assured, that during this period, Satan will so effectually deceive the nations, as to gather together an army, in *number as the sand of the sea*, against the *camp of the saints, and the beloved city*, or against those who still remain faithful and true to the cause of righteousness.

For, notwithstanding the vast multitudes that will then be again deceived, after the thousand years, yet, out of the many millions that will then be on the earth, by reason of the thousand years of peace, a very great number will remain faithful, and not be overcome by any of the deceivings practised, but will stand firm against all the mighty hosts of the deceived multitudes. And this agrees with the prophecy in Daniel, which states, that at the commencement of the thousand years of peace and happiness, “the Saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.”

When this last host of the enemies of God's people are devoured by fire from God out of heaven, all things will be *made new*. The evil and curse which have rested on the world, since Adam's transgression, will be wholly and for ever removed; the tabernacle of God will be with men, and there will be no more death, neither sorrow, nor crying, neither will there be any more pain: for the former things will have passed away. There will then, indeed, according to the words of the Apostle Peter, be *a new heaven and a new earth, wherein dwelleth righteousness*, and uninterrupted and unalloyed happiness and peace. *These words*, or these promises, are declared to be *true and faithful*, and they will assuredly come to pass, whether we believe in the truth of them or not, for our unbelief will not make void or frustrate the purposes and will of God in their accomplishment.

It would be well, indeed, if all could believe in the revelations of God, for without a true and living faith, such as none but God can give, in the revelations and promises of God, we can see but little true happiness in this present evil world, whatever may await us in the next. And concerning the multitudes and variety of mankind, it is matter of thankfulness, that not man, with all his prejudices, prepossessions, and shortsightedness, but God, is to

* There are now only wanting 164 years to complete 6000 years from the creation of the world, and just so much time as shall be allowed for Satan again to go forth, to deceive the nations, after the thousand years, must be taken from this 164 years.

decide the destiny of each. And we are told that the Lord seeth not as man seeth, and that many in that day, shall be first in the sight of an all-seeing God, who are last in their own esteem, and have but little confidence in their own good deeds—while many, who are now first, in their own estimation, and very ready to boast of their performances, and the great things they have done and are doing, will be last in the sight of Him who weighs all our actions, and knows the thoughts and intentions of the heart, and who, when on the earth, declared that two mites of a poor widow, were more than all the abundance of the rich and self-righteous Pharisees. The Apostle says, “not he that commendeth himself is approved, but whom the Lord commendeth.” And happy will it be for all those who have acted with upright and honest intentions in this life, whose praise shall then be of God, and frail, shortsighted, prejudiced and imperfect man, will have no part in fixing the merit or the blame of his fellow man. If we lack any thing, let us ask of God, who giveth to all men liberally that ask in humility and sincerity, and upbraideth not.

The path of peace and rest is easy and plain, and the way-faring man, or the sincere seeker after the right way, though a fool in point of human knowledge, need not err therein. The knowledge and wisdom of this world, are, indeed, often foolishness with God, and we read that he taketh the wise in their own craftiness. Human craftiness and wisdom greatly abound in this day, and how much injury and injustice, and how little benefit and advantage, arise from them to mankind. How little happiness and comfort, indeed, are now found among men. The reason is, because so little sympathy and feeling, the foundation of all happiness and comfort in society, exist in the hearts of men, one towards another. Let us then cherish affectionate and kind feelings towards all men, and follow those things which are right,

whatever it may cost us, or however much it may expose us to persecution and reproach, for if we are ashamed of Christ and his words, he has said, of us he will be ashamed when he cometh in the glory of his Father with the holy angels. It becomes us, however, to act with caution, and ask wisdom and counsel of God, for He alone can guide and direct us aright—remembering that an evil sentence is pronounced against the *man that trusteth in man, and maketh flesh his arm*, and that the man is declared blessed that *trusteth in the Lord, and whose hope the Lord is*.

Every one is bound to judge and act for himself, in respect to his duty, as one that must give an account to God. And “who art thou,” says the Apostle, “that judgest another man’s servant,” and undertakest to direct how he shall believe and act in matters of conscience and of duty. To his own Master each must stand or fall. We cannot take the responsibility of another on ourselves; and, therefore, we should be slow to condemn and persecute any who differ from ourselves, or whose views and ways do not coincide with our own. These things we should all endeavour to learn and practise, as they will make for our peace and welfare, as well in this life, as that which is to come. For it is now a time of great darkness, and none but God can impart to us the true light, and discover to us things as they really are. But the time will come, when light will break forth, and nearly all that is now erected, and is followed, honoured, and adhered to, will be brought to nought—even every sect and denomination, with all and every part belonging to them, which is not built upon the rock of eternal truth and right.

RESTORATION OF THE JEWS.

Says the Apostle, “I would not that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles

be come in: and so all Israel shall be saved."—Romans xi. 25.

Few commentators extend the time for the restoration or conversion of the Jews beyond the year 1866. Of the fact of their conversion, none who believe the New Testament can doubt. But the precise time, and the way and manner in which this will be effected, the Lord has reserved to himself, and it must be expected, that the opinions of men in regard to it will be various, and in many instances contradictory. In all probability it will take place near the time of that thousand years of peace and rest, foretold in the Revelation, when Satan shall be bound, and not be permitted to deceive the nations any more till the thousand years are finished.

The Lord, and not man, will have the glory of bringing about this event, and all the efforts and undertakings of men to accomplish it will prove unavailing, as heretofore has been the case down to the present time. "A Jew once said to me," says Adam Clarke, "'There are some of you Christians who are making wonderful efforts to convert the Jews. Ah, there is none but God Almighty that can convert a Jew.'" Adam Clarke remarks, "Truly I believe him. Only God can convert any man: and if there be a *peculiar difficulty* to convert any soul, that difficulty must be in the *conversion of the Jew.*"

REMARKS FOR THE CONSIDERATION OF ALL.

To the more candid and reflecting portion of society, it is hardly necessary to state, that true and genuine religion has been rapidly declining for eighteen or twenty years past; particularly among those sects, which, on their first rise not very long since, bore their cross and evidenced the sincerity of their profession by enduring persecution and reproach with meekness and patience. Hence, all sects are now nearly on a par in respect to genuine Christianity; and, as

a matter of course, they esteem and honor one another, as no longer inimical to, or in any danger from, each other. For the world loves its own, and hates that which is not of the world, but has its origin from heaven.

The whole mass of mankind indeed, at this time, is mostly made up either of those opposed to all religion, or else those who are endeavouring to uphold some sectarian order or human system in the name of religion, founded in the wisdom of man—while those who stand on the plain basis of the New Testament, calling no man master, and having no sectarian creed or human device, are exceedingly few, though destined ultimately to overcome and bring to nought, through him in whom they must put their trust, and who is Lord of lords and King of kings, every sectarian way and scheme which have come into existence since the first departure from the spirituality and purity of the gospel of Christ; and also to overthrow all the infidelity which at present exists in the world. For these and every other evil will only have their allotted time, beyond which they cannot extend, and then every thing inimical to the well being of man, and which is not founded in the will and counsel of God, will be brought to an end. To those, therefore, whose trust and dependence are only in the Lord, and who are sincerely seeking to do his will, the words of Christ will fitly apply: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

But it must not be expected that this kingdom will be gained without suffering reproach and persecution; for Christ has said, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" It therefore becomes us to remember, that if we are ashamed of Christ, and his words, of us he will be ashamed when he cometh in the glory of his Father, with the holy angels. But we are permitted to examine and be assured that we are

following the words of Christ and not the words of man, or our own imaginations, or those of other persons; for in this way thousands have erred and gone out of the way who bid fair to pursue a right course, to their own advantage and peace, as well as the benefit and welfare of others. None but God can guide us aright, for says Jeremiah, "I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

To have the Lord's guidance, we must be humble as a little child—we must not think that we are any thing but weak, frail, human beings, and that all our sufficiency is from God alone. If we step aside from this sure way, which Christ himself has marked out as well as his inspired apostles, and seek to be something, or establish some religious system of our own, nothing can save us, and we shall go the same downward course which thousands, nay millions have gone before us, and only add to the catalogue of human devices and miseries already in existence, or erect some superstructure to be overthrown with the many hundred of others destined to fall in the general destruction which the Lord will bring on whatever is invented, framed and built up in the will and wisdom of man. For divine truth ere long will go forth and shake every thing which can be shaken, and also remove it, that only that which cannot be shaken may remain, to the glory of God and the good of his creature man. Christ has assured us in respect to the right way, that the gate is strait, and the way narrow, and that few find it; while in reference to other ways we are told, the gate is wide and the way broad, and that many there be which go therein. How few in this day walk in the narrow way; while in the broad way, behold the multitudes.

The apostle speaks of men thinking themselves to be something when they are nothing. This disposition to think ourselves something now greatly abounds, and who but God can bring

us to see our own littleness, and insufficiency to do any thing of ourselves? "Without me," saith Christ, "ye can do nothing." We cannot easily learn this, and it seems as if the whole world is now ignorant of its truth. But that God who made us and who has respect to his own cause and to its advancement, will ere long commence that work foretold in prophecy, which will bring every thing into subjection and obedience to the kingdom and reign of Christ. Happy will it be for those who see and acknowledge this divine work when it begins, and do not, like the Scribes and Pharisees, reject the counsel of God against themselves.

CANDID OBSERVATIONS.

We are more and more convinced that nothing short of the interposition of the Divine hand can save this country from the thraldom of priestly ascendancy, and all the evils consequent upon such an ascendancy. The means they have at their command, and the number of adherents on their side, render every other hope except that of a divine interposition vain and preposterous. By the help of an Almighty arm one can chase a thousand, and two put ten thousand to flight. The Lord can open the eyes of men to see, and cause them to withstand the schemes and efforts of those who would enslave us; and this is our only expectation, for vain is the help of man. The lethargy that has come upon many, and the willingness of others to yield themselves up to those who lead them, together with that tendency which is in almost all to amalgamate or join with the strongest party, have a foreboding and threatening aspect. But if as a nation we have not forfeited the divine protection, all these things will be harmless, and every threatening danger fail to injure us. It therefore should be the concern of each and all to look unto their Maker, from whence deliverance and salvation only can come, and then no weapon or device formed against our rights and liberties

will be suffered to prevail, though the combination were ten times more formidable and the means employed to carry it into effect a thousand times more abundant and extensive. Of this we have the fullest confidence, and we can place our confidence upon no other foundation.

But a little while longer and we shall be able to see the final success or defeat of all the means which are now in operation, for they are rapidly drawing to a termination in one way or the other; and our fate, whatever it may be, depends, under God, wholly on ourselves. If by obedience to the divine requirements the Lord be for us, it matters not how many are against us, or what are the means employed to overcome and subjugate us; for an overruling providence will defeat every unrighteous undertaking, and we, as a nation, shall advance and prosper in whatever constitutes comfort, peace and happiness. But if we cast off the knowledge and fear of the Lord, nothing can save us, and we shall become partakers of calamities and miseries, if not of the same kind yet equal in severity to those which so often came upon the Jewish nation when they forsook the Lord and went counter to his requirements.

We could wish these things might more and more come under consideration, for of their importance we have the fullest confidence, greater than can be conveyed in words, and we would wish there was more of the same confidence in others. We would be the last to hold up any false views or fanatical sentiments, and know that the sentiments here expressed are not such, but the words of truth and soberness, and they are confirmed by the history of all countries and the fate of every nation.

COMMUNICATION.

Prayer.—Prayer is a continual aspiration of the soul to God, for conformity and resignation to his will, that we may become in all respects what

he would have us to be. And though we may ask favors and blessings for our friends and ourselves, yet if our prayer be sincere, it will always end in *thy will be done*—grant or withhold which ever thou seest best. In true prayer there is a faith and trust in the Lord, an earnestness and expectation of being heard, and they ask and receive because it is impossible for them to ask amiss.

M.

[From the Columbian Register.]

Extract of an interesting letter from a friend, to the editors of the N. York Gazette, dated Paris, Sept. 8, 1831.

“ This is a period teeming with interest to the politician as well as the philanthropist. A severe struggle is now going on in all parts of Europe between despotism, with its besotted supporters, and the friends of liberty. I would remark, that Americans at home may find it difficult to conceive, that notwithstanding the astonishing events of the last year, so calculated to encourage the people, the issue is still very doubtful. That in the course of time they must succeed, I think no man in his senses can question; but not, I think, without anarchy and bloodshed. The advantages gained by the people in the first instance, were not followed up with that spirit which alone would have insured success. The opposite party, which has the wealth, have had time to breathe, to repair their fallen courage, and to intrigue for their own safety; and their intrigues have not been without success.”

TO SUBSCRIBERS.

The next number of the Reformer will be published on the first of February. Our punctual paying subscribers, who commonly pay in advance, and who have paid for 1831, will notice that we are yet in arrears to them five numbers; or in other words, their payments extend to five numbers more. It has ever been our wish in pecuniary matters to render to every one their due; and we feel grateful to those who have shown the same disposition towards us, and hope we shall realize it still more. It would afford us much satisfaction

if those who are several years in arrears, would settle up, or let us know their inability, when we will cancel their accounts. We should commence publishing again monthly if the subscribers were more reduced to paying subscribers, so as to justify the expense. If those who are indebted for 5, 6, 7, and 8 years, would send us a part of what is due, it would encourage us to continue the numbers to them, and satisfy us that they are receiving the work, and have not forgotten us. If they feel unable to pay the whole amount, and will signify it, they shall be credited in full of all demands to the present time; and they may begin anew, or discontinue taking the work, as they may request. We wish only what is fair and just, and are willing even to be generous, for we can feel and sympathise with every one who is in any wise in embarrassed circumstances, and have a will without the ability, to pay; and as observed before, if they will let us know that such is the case, we will freely forgive them all. But we wish very much to hear from those in some way, from whom we have not heard for a number of years, should they not send any pay, nor even pay the postage on their letters; as a state of uncertainty, respecting subscribers, is always unpleasant, and is particularly so with regard to subscribers to a periodical publication.

[From the *Litchfield Con. Enquirer.*]

CHAPLAINS.

A correspondent of the New-York Observer, under date of Washington, July 31, states, that for the situation of Chaplain on board the new frigate Potomac, which is to proceed to England with Mr. Van-Buren, thence on a long cruise, there were *two hundred* applicants. Some, he says, were probably from the result of ill health, and a desire to see the world; some to take the beautiful voyage which that vessel is expected to make; others from the want of occupation on land; [let it be remembered, these admissions are made in a distinguished Presbyterian paper:] and others, he hopes, from a desire of being a benefit to the souls of the poor sailors.—None of them were successful: but Mr. Greer, of the Philadelphia station, was selected by the Secretary of the Navy.

[“The above,” says the Columbian Register, “is another proof of the assertion once made by a D. D. that the United States alone are in pressing need of 7,000 qualified ministers of the gospel.”]

CHOLERA MORBUS.

“The Cholera Morbus,” says a late paper, “is the chief object of public atten-

tion in Germany at the present moment. This disease having broken through all the barriers opposed to its progress, it has now become a question how the complaint is to be treated when it shall have spread through all Germany.”

The disease is now prevailing both in the capital of Austria and Prussia, and the inhabitants of France and the western parts of Europe are in expectation of being visited ere long with the same destructive malady.

The Stockholm Gazette of the 9th of September, announces that the Cholera is spreading in Finland. From the coast where it was introduced by a Russian vessel, it has spread into the interior, and now prevails at Wyburg and Abo. The whole coast of Finland to Biorneburg has been declared infected by the disease.

Under date of Constantinople, June 11, is the following: “The most ominous reports are circulated. A considerable degree of fermentation exists among the inhabitants of the capital since they have learned that the Grand Signior went off in some measure secretly, to Adrianople.—His project of confiscating the property of the *Ulemas* has transpired; the real Musulmen repair in crowds to the Mosques, and exclaim against such an act of impiety. The partisans of the Janissaries join in those clamours, and it is feared a catastrophe will shortly take place.”

The *Ulemas* are the doctors of religion and the laws, and are a powerful body. It is said to have been the intention of the Sultan to make his escape from his kingdom, and was only prevented from being unable to obtain his treasures, which were refused him. Since his return to Constantinople, numerous fires have taken place in that city, in two of which from thirty to forty thousand houses are said to have been destroyed. It is said “the dissatisfied take this means of evincing their feelings against the Sultan.” In addition to the above calamities the plague and cholera morbus have lately invaded Constantinople

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